

RELIGIOUS INTELLIGENCE.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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AMERICAN BIBLE SOCIETY.

FOURTH ANNUAL REPORT.

In our last Vol. page 805, we gave a short account of the 4th Anniversary of the American Bible Society. We now present our readers with the Annual Report exhibited on that occasion, which is replete with useful and important information. Its length would induce us to publish only an abstract, but it cannot be abridged in any considerable degree, without taking from its interest.

With feelings of unbounded gratitude to ALMIGHTY GOD, for his Gracious blessing on their labours, the Managers of the AMERICAN BIBLE SOCIETY present to their constituents their Fourth Annual Report.

During the past year, through Divine goodness, an extensive field for exertion has been opened, and means, if not entirely adequate, yet in no inconsiderable degree proportioned to occurring exigencies, have been supplied.

When the Society consider how great have been the pecuniary embarrassments of our fellow citizens, what unusual difficulties have obstructed the transmission of monies from the interior, and how much individual ability has been abridged by the pressure of the times, they will unite with the managers in rejoicing, that the Institution has maintained so firm a hold on the public affections, that it has so rapidly advanced toward its grand object, and that the liberality of our Christian brethren, of every denomination, has been so distinguished in their contributions to its funds.

It is an encouraging circumstance, that the beneficial character of its operations has commended this Society to the approbation of many, who once doubted the practicability and efficiency of an establishment on so enlarged a plan. The accession of new Auxiliaries, the warm expression of individual sentiment in its favour, the moderated views, and, in some instances, active co-operation of the few who were once enrolled in opposition to this united effort of Christian

philanthropy and zeal, are all "tokens for good"—auspicious omens of its final and complete success.

The Managers entertain a very confident persuasion, that as experience, the surest test of all attempts at usefulness, shall continue to furnish new evidences of the advantages of a confederation of all the Bible Societies of the Union under one head, any remaining objections on the part of those who have not yet associated themselves with the National Institution, will be removed; and that there will be witnessed, in our free and happy country, an union of opinion, and concentration of effort, somewhat resembling those which are now exhibited in support of the grand transatlantic Society, whose brilliant example first inspired, and still animates us to exertion.

In the outset of the operations of the American Bible Society, many difficulties were unavoidably encountered. It had to surmount, by the harmony of its deliberations, and the impartiality of its benefactions, the erroneous apprehensions of such, as existing evidences had not already convinced, of the possibility of giving permanency and effect to the associated labours of Christians of every name, in the circulation of that Blessed Book, which each accepts as the basis of its faith. It had to afford practical demonstration to such whom argument could not persuade, that a more salutary economy in the employment of means, and more vigorous and rapid advances toward the attainment of the end, would be the result of combined, than of desultory action. It had to subject itself, for a season, to the suspicion of halting in its grand design, by a limited gratuitous distribution of the sacred volume, until the liberality of auxiliaries and of individuals had enabled its conductors to realize such an amount of money in its Treasury, and such a supply of Bibles in its Depository, as would place the permanen-

cy of the institution, and its capacity to accomplish the great object of its patrons, beyond a reasonable doubt.

It affords the Managers unspeakable gratification, and will unite the hearts of their fellow-members of the Society in fervent thanksgiving to God, that, at the termination of their fourth year's labours, they have occasion for no unpleasant retrospect; that Christian love and fellowship have grown with mutual intercourse, and that conciliation and harmony have uniformly governed their measures. They have found an ample requital of all their exertions in those feelings of affection and detachment which the principle of our association, and its simple, but magnificent design, are so well calculated to foster and increase.

In the estimation of the Managers, there are also furnished in the past history of the National Institution, conclusive proofs, that the extensive range of territory, throughout which its measures are to operate, forms a difficulty much more formidable in appearance than in fact. The facilities of communication, and the safety and economy of transportation, daily increase. The constant intercourse maintained between a great commercial metropolis, like New-York, with other ports, and with the interior of the country in every direction, supplies opportunities, at every season of the year of conveying Bibles, with cheapness, security, and expedition, to the most distant places. And when to these propitious circumstances, is added the comparative difference of expense in conducting an establishment on a large and on a contracted scale, in the purchase of materials, the cost of labour, and the superior execution of the work, the Managers feel warranted in the belief, that Bibles, issued from the general Depository of this Society, can be afforded at a much lower rate, in proportion to their quality, than from any other source.

There have been printed, at the Depository of the American Bible Society, during the past year, 47,000 Bibles, and 16,250 Testaments.

Making a total of ONE HUNDRED AND SEVENTY-ONE THOUSAND SEVEN HUN-

DRED AND FIFTY-TWO Bibles and Testaments, or parts of the latter, printed from the stereotype plates of the American Bible Society, or common type, or obtained for circulation since the commencement of its operations.

Several other editions of Bibles and Testaments have been put to press, among which is an edition of two thousand French Bibles, from the stereotype plates belonging to the Society.

There have been issued from the Depository, from the 30th April, 1819, to the same period in the present year,

Bibles,	26,800
Testaments,	14,392
Epistles of St John, in Delaware,	250
Gospel of St John, in Mohawk,	62
	41,511

In the three preceding years there were issued,

Bibles and Testaments,	55,122
Epistles of St. John, in Delaware,	467
	55,589

Making a total of NINETY-SEVEN THOUSAND ONE HUNDRED AND TWO Bibles and Testaments, and parts of the latter, issued from the Depository of the National Bible Society from its establishment.

Part of the Spanish Scriptures, printed by this Society, and of those presented by the British and Foreign Bible Society have been sent to South America. Another grant of five hundred Spanish Testaments, is only awaiting a suitable opportunity to be transmitted to the municipality of Buenos Ayres, for introduction into the primary schools of that place. The latter grant has been made on the recommendation of an intelligent gentleman, whose residence for several years in Buenos Ayres qualified him to judge of the probability of their proving an acceptable present, and being well employed. Others have been sent in smaller quantities, to the other places in South America above mentioned, by way of experiment: it being judged expedient to withhold larger supplies until the practicability of introducing them safely should be ascertained. This precaution was suggested by information of the seizure and detention of Bibles and Testaments by the governments of South

America, where they had been sent without such previous inquiries.

Under the hope of much future usefulness, in the distribution of the Spanish Scriptures in that destitute country, an extensive correspondence has been opened for the purpose of discovering favourable avenues for their introduction, and the Managers are happy in already perceiving prospects that are favourable to the accomplishment of this desirable object.

Great difficulties have been experienced in putting the Indian Scriptures into circulation, particularly the Mohawk; of which it will be seen, very few have been issued, and those chiefly by way of experiment. Correspondence, with a view to information on this subject, has been opened with every person from whom it seemed likely to be obtained, but hitherto with little success.

Two hundred and fifty of the Epistles of St. John, in Delaware, and thirty of the Gospel of St. John, in Mohawk, have been delivered to the Rev. Mr. Mortimer, for distribution among Indians of those nations, by the Missionaries of the United Brethren; and twenty-four copies of the latter, to the Rev. Mr. Crane, a Missionary among the Tuscarora Indians, in the State of New-York, for distribution among the members of his congregation, and other Indians understanding that language.

At present, it is to be lamented, that but few of the Indians can read. It is hoped, however, that the measures now in prosecution by different Religious Societies, under the enlightened patronage of the American government, for civilizing and evangelizing the Indian tribes, will open opportunities to make an useful disposition of these, and other Scriptures, in the aboriginal languages of our country.

Correspondence has also been had with Louisiana and Natchez, and some places in and adjacent to the British provinces, facilitate the introduction of the French Scriptures among those of their inhabitants who use that language.

The Managers having been informed that a mission was about to proceed from

Boston, to the Sandwich Islands, in the Pacific Ocean, under the direction of the American Board of Commissioners for Foreign Missions, accompanied by several natives of the Island of Owyhee, who have been instructed in the Foreign Mission School at Cornwall, in the State of Connecticut, supplied that Society with splendid Bibles, to be presented to Tam-ah-am ah-ah, the late king of Owyhee, and Tam-o-ree, king of Atooi. They also furnished each of the natives of Owyhee, who accompanied the mission, with a handsome copy of that Blessed Book, with whose value, there is reason to believe, they had become experimentally acquainted. The Managers, at the same time, presented the respectable Body above mentioned with a donation of two hundred Bibles, and one hundred Testaments, to be distributed, by their Missionaries, among the Americans and Europeans resident at and frequenting those Islands for purposes of trade, and among whom there is a scarcity of the Holy Scriptures.

They have also, on the application of the Committee of that Board, made them a further grant of two hundred Bibles and two hundred Testaments, for distribution by their Missionaries in the Island of Ceylon, in the East Indies.

On an application made in behalf of the American Society for Colonizing the free people of colour of the United States, the Managers were happy to aid the laudable designs of that benevolent institution, by a donation of eleven octavo Bibles, of a suitable description for presentation to his Excellency the Governor of Sierra-Leone, and to the African Kings, and chief men in the western part of Africa; and also one hundred common Bibles, one hundred and fifty Testaments, and several copies of the Spanish Testament and French Bible, for the use of the first body of American colonists, who sailed from the port of New-York in the month of February last.

The Board have been recently informed that the Missionary and Bible Society of the Methodist Episcopal Church in America, were about sending two Missionaries to the Floridas, having placed

at their disposal, for distribution in those provinces, fifty French, and fifty English Bibles, and two hundred Spanish, and one hundred English Testaments.

From these incidents, which were thought deserving of special notice, the Managers proceed to an exhibition of the more general work of distribution in our own country, prefacing the same with some remarks on the motives which have governed their conduct in the discharge of this very interesting and pleasing duty.

It was essential to the success of an Institution embracing such a vast contemplated sphere of active operation, to be secured in the possession of a stock of Bibles, that, in human calculation, would bear a reasonable proportion to the demands of its Auxiliaries, and of others who might repair to its Depository for supplies. It requires time to provide a suitable variety of Stereotype Plates, and to make a permanent and economical arrangement for their constant use. While every application for the purchase of Bibles was promptly met, it was of importance to accumulate on the shelves of the Depository, a number of copies, in a finished and seasoned state, that would eventually justify liberal gratuitous donations to Auxiliaries, for distribution among the poor and destitute. The restraints under which such grants have been placed, until the past year, will thus be seen to have been the result of the prudent regard to the solidity of the National Institution, and the increase of its capacity for a future widely extended distribution of the Sacred volume.

It is a source of great satisfaction to the Managers, that, through public munificence, and the blessing of Divine Providence, they have already witnessed the arrival of a period, when, in their opinion these restraints, to a considerable extent, might be safely and advantageously removed. Under this impression, they sometime since directed their attention, in a special manner, to the urgent want of the Scriptures in the Western States; and, considering the great existing impediments in the way of a regular transmission of their funds by the Auxiliaries established there, owing to the deranged

state of the currency, a variety of appropriations were made to those Societies, which are detailed in the subjoined statement.

The Standing Committee were also instructed to report, from time to time, such other sections of the American continent, as from their destitution of the Word of Life, and their restricted circumstances, should be deemed to require similar benefactions. In this pleasing part of the agency of the Managers, they have affixed no other limitations to the gratuitous issue of Bibles from their Depository, than what arose from deficiency of information as to the actual wants of different districts of our country, a knowledge of which must be progressively acquired; from a just regard to probable calls of Auxiliaries not hitherto assisted, and from the indispensable obligation of keeping always on hand an adequate stock for issues by way of purchase.

Grants have been made for gratuitous distribution during the Fourth year, (including those before particularly specified,) of Eighteen Thousand Six Hundred and Thirty-seven Bibles and Testaments, valued at Eleven Thousand and Thirty-Six dollars, Thirty-five cents.

These donations, as far as they have been acknowledged, have been gratefully received, and proved a very timely aid to the Societies to which they were sent.

(To be continued.)

DOMESTIC MISSIONARY SOCIETY FOR CONNECTICUT AND ITS VICINITY.

(Concluded from page 73.)

In the reports of former years, many arguments have been submitted to prevail on the churches and parishes of our communion, to make a moderate, but general effort to support this Society, in the accomplishment of its designs. *To write the same things to them, to us indeed, would not be grievous: for the cause which we have in charge, it might be safe.* We could speak with gratitude of the liberality of churches, of parishes, and of district Societies. We could rehearse the praises of the dead; and disclose the munificence which the Chris-

tian modesty of living individuals has concealed. It were easy to repeat, and to urge the substance of what has been formerly said. We might easily recur to that important fact, which is a subject of sacred record, confirmed by our observation, "the poor ye have always with you." With this fact we might couple that unrepealed, Apostolic obligation upon churches, to help the feeble members of their sisterhood; and, with renewed emphasis, we might ask, whether, after all the admonition of words and examples; some of our churches have acknowledged the authority of Christ and the Apostles, by practically manifesting their sense of responsibility.

We might again advert to the *facility* with which the work which we have undertaken might be accomplished. Our state is small. A very large proportion of our churches are harmonious, strong and independent. Our situation is so compact, that we can know the condition of every parish, and witness the effects of all that we do. The demand is not for the conversion of six hundred millions of pagans; nor for the transportation of twenty millions of Africans to a foreign land; nor for the establishment of a large number of printing institutions to fill the world with Bibles: but, simply, to restore fifteen or twenty of our own parishes, almost able, and very anxious to help themselves, to the enjoyment of the regular institutions of religion. In those great and glorious designs of benevolence, Christian nations, and in some of them, the Christian world must unite with us; but this work is our own—a work to which, under God, we are amply competent.

One consideration we would set home to every mind. If we do not restore the waste places of this state, they never will be restored. If they become not the objects of *our* compassion, they will never be objects of human compassion. Every other Christian community has its own waste ground to cultivate. If we neglect ours, by the neglect, we shall testify to the rest of the Christian world, that here is no field for the work of Christian charity. If our feeble churches are suffered to languish and expire;

if our embarrassed parishes are permitted to become the abodes of ignorance and irreligion, the blood of the souls, which, in this, and in future generations, shall perish there, will be found upon us alone, in the day of judgment. If we give up these parishes to become the strong-hold of infidelity and error, our churches and parishes and families, will be the first, which will, thence, be grievously assaulted by Satan and his emissaries. Would the ministers and people of our denomination rise in the strength which God has given them, and under that blessing which he is ready to bestow, make a simultaneous movement, and proceed in a steady career against the kingdom of darkness, of sin, and of death; ere long the pleasure might be ours, of treading upon is ruins, in every place within our borders: and of seeing this little state, for which our fathers prayed, verdant, in all its parts, with the fruits of truth and grace.

The success of our undertaking, might, under the kindness of heaven, be risked on the issue of a single event. Only let an annual contribution be made to our treasury, by every parish or church of our denomination, in this State, and the means of operation would be sufficient. No increased exertion of liberality is requested or desired, from those who have, hitherto, uniformly contributed. *It hath pleased them* of these churches and parishes, *to make a certain contribution to the poor saints, within our borders: It hath pleased them verily; and their debtors they are.* We congratulate the liberal minded, on the pleasant reflection which they are now able to make. Would to God we might have opportunity, on our next anniversary, to extend the congratulation to all our brethren. There must be a general communion in this work of love. It is not meet that the pleasure and the glory of it should be monopolized by a few: Nor is it meet that some be *burdened*, and that others be *eased*. Righteousness is one of the primary principles of benevolence; and one of the strongest links in the bond of perfectness. Let there be equality. Let the cause be common; and the service duly share

and hereafter, neither suspicion, envy, nor regret will find entrance.

With pain and reluctance we revert to the facts that, in the year ending twelve months ago, but seventy-five of the two hundred and ten parishes or churches of our denomination, contributed to this Society; and that, in the year now closed, but fifty-two have made any returns. To what shall this backwardness be attributed? Circulars from this Society, inviting and urging all to a co-operation, have been addressed to every minister and church. From extensive enquiry and watchful observation, we are convinced that, in every place, this work of charity is approved, by many, if not by all the people. It is not believed, that opportunity has been given for a contribution, in any place where nothing has been obtained. We should consider the difficulty against which we have struggled, completely surmounted: had we a pledge from every minister, that he would submit the cause of our poor brethren to the Christian compassion and munificence of the people of his charge. We humbly, but frankly request all to whom an appeal may, in future be made, conscientiously and deeply to enquire, whether it be not their duty to strengthen the hands of their brethren, and to give to all that appertain to them, the delightful privilege of sharing in the restoration of their neighbours, their kindred, and their Christian brethren to the full and lasting enjoyment of the Gospel.

We recommend, that an invitation from this Society, be given to the Churches, to make their annual contribution in the month of September.

By order of the Directors,

ABEL M'EWEN.

BRITISH AND FOREIGN BIBLE SOCIETY.

SIXTEENTH ANNIVERSARY,

From the London Courier.

The Sixteenth Anniversary Meeting of the British and Foreign Bible Society was held yesterday, in Freemason's Hall, Great Queen-street, and since the commencement of the Institution, it never has been more fully or more respecta-

bly attended. By eleven o'clock in the morning, every part of the spacious hall, including the gallery above the cornice, was crowded to an overflow, and hundreds of applicants were unable to obtain admission at all.

Precisely at twelve o'clock the President of the Society, Lord Teignmouth, took the Chair, supported on his right by his Royal Highness the Duke of Gloucester, and on his left by the Bishops of Gloucester and Salisbury.

The Report of the Committee, a very voluminous though avowedly compressed document, was then read by the Rev. Mr. Owen, assisted by the Rev. Daniel Wilson. It commenced with the Foreign relations of the Society. In France, their exertions had answered their most sanguine expectations. Independently of the Parent Society, there were a great and increasing number of auxiliary ones, and not only were they supported by the Protestant part of the community, but by that which was exclusively Catholic. The Duc d'Angouleme, in reply to a letter which had been addressed to him, had expressed himself in the most friendly terms towards the Society, and their objects, and the Duc de Cazes had not only expressed himself in a similar manner, but had subscribed 1000 livres in support of their funds. In the United Netherlands and its dependencies Christians of every denomination, and even Jews exhibit the most earnest desire to possess the Scriptures, and to support the Societies by which they are distributed. From Switzerland, Hanover, Saxony, Wirtemberg, Prussia, Denmark, Russia, Sweden, and Norway, the intelligence was of the most gratifying kind. Similar accounts had been received from the Ionian Islands, and from Athens, where a Bible Society has been established, under the patronage of the highest civil and ecclesiastical authorities of the place. The eighth report of the Calcutta Bible Society, and that from Madras and its dependencies, furnished abundant proof of the advantages derived from the labours of the parent Society. In China, though the jealous power of the government still operates to prevent the admission of the Holy Scrip-

tures ; yet, well founded hopes are entertained, that the exertions which are making, will eventually succeed in shedding the light of the Gospel over that vast empire. Under the direction of that excellent man, Dr. Morrison, the whole Bible has now been translated into the Chinese language, and the one thousand pounds voted by the Society, for that desirable object had been appropriated thereto. The New South Wales Bible Society had been zealously supported by all the civil, military and ecclesiastical authorities in the colony, and its establishment promised the most beneficial results. The reports which had been made from the South Sea Islands were most gratifying. The whole Gospel of St. Luke had been translated into the Otahetian language, and 3,000 copies had been printed and nearly distributed. Multitudes in those Islands can now read with ease, and many can even write and read, and it was common to see them sitting in circles under the shade of trees, even till midnight with profound attention to the reading of the scriptures. In Africa and America, the kingdom of Hayti and the Western Archipelago, there was unquestionable evidence of the great and growing success of that Holy cause, in which the society is engaged. In reporting the domestic concerns of the Society, the committee had the satisfaction of stating, that notwithstanding the untoward circumstances of the times, commercial difficulties, and antichristian doctrines, they continued most prosperous : though, from the extraordinary exertions which had been made, the expenditure of the last year had exceeded that of the preceding one, at the same time there had not been a corresponding addition to their funds.

The reading of the Report having been concluded—

The Duke of Gloucester rose to move, that it be received and adopted. He said, it was truly gratifying to observe that at every succeeding anniversary the Reports were more and more encouraging. When they looked back to the time in which this Institution was first established, they must feel thankful for the great change which had taken place. Then

only our country was engaged in the pious work—now they were assisted by every country throughout the civilized world ; they had followed our glorious example and honoured us in so doing. The extension of our conquests, too, he might be allowed to say, had been conducive of happy effects ; for wherever Britain had extended her protecting arm she had invariably increased the happiness of the people. After the admirable Report they had just heard read, it would be unnecessary for him to quote instances in support of this position, and therefore he should not detain them longer than merely to observe that their exertions had been crowned with the most conspicuous success. Formerly, as he before remarked, every Power in Europe was either against them or indifferent to their success. They had persevered in their exertions, and now every Power was with them. They had planted the tree whose branches now overshadowed almost every country in the world ; and the Report was an excellent commentary on their labours. He should move, therefore, that the Report be received. (Great Applause.)

The Bishop of Salisbury having seconded the motion, it was carried unanimously.

The Earl of Harrowby rose to move, that the thanks of the meeting be given to their Noble President. His Lordship was received with long continued applause, and when it had subsided, he observed, that if the motion he had to make required any argument of his to support it, he should scarcely have time to make use of it ; public business of an urgent nature requiring his presence elsewhere. It was his satisfaction, however, to know that it was a motion in which every person present, or who had the slightest knowledge of its object, would instantly and sincerely concur : and if his voice could be heard through all the regions of the habitable world, the general concurrence of mankind would be equally sincere. In speaking of the business of the day, his Lordship said, he felt deeply grateful that one point had been found upon which all might agree—not a point on which to fix a lever, to disturb and

agitate the world, but a point which was the centre of gravity, on which all the moral relations of the world must rest. His Lordship then pronounced a high eulogium on the character of the Noble President, declaring that he had achieved more true glory and renown by the situation he held in that Society, and by the exertion he had made in its behalf, than the proudest conqueror could ever hope to receive. — He concluded by moving the thanks of the meeting to the Right Honourable Lord Teignmonth.

Lord Ashdown seconded the motion in a short speech, and it was carried with immense applause.

BAPTISM OF TWO YOUNG MEN FROM CEYLON.

FORMERLY PRIESTS OF BUDHU.

We have before given some account of these interesting young men, who have been under the care of Dr. Clark, in England, during the last eighteen months, (see Vol. IV. pp. 73, 297.) In the month of March last they were admitted into the Christian Church by baptism. Their conversion to Christianity may be considered as an important acquisition; not that the souls of these Priests of an idol god are of more value than the soul of other individuals; but considering their high standing, their talents and their piety, we trust they will greatly strengthen the missionary cause in their own country, to which they are about to return. Their conversion to Christianity occasioned by reading the simple history of our blessed Redeemer, in the New Testament, is another trophy of victorious Grace, and should animate us to furnish every nation and kindred and tongue and people under Heaven with this Holy Book. At the time of their admission into the Church, Dr. Clark gave the following account of these interesting strangers.

The eldest was born near Point de Galle, in the island of Ceylon, and was sent to the celebrated temple of Matura, when about six years of age, where he received his instruction, not only in his maternal language, but also in the Patois Portuguese, the Pali, the Tamul and the Sanscrit. Having passed through the proper forms, he became Gannunaxie, or priest, and in process of time Theerunaxie, or High Priest, and had, previously to his coming to England, been constituted High Priest in the temple of Doodanahueh, near Galle.

The younger was born near Colombo, in the same island, entered the temple at about the same age, went also through the usual forms, and was made Gannunaxie, and was for five years Theerunaxie, previously to his leaving his native country, his family and his gods, and was High Priest in the same temple with the former; his mind is also highly cultivated in all the learning of his native country. They are cousins-german, and are of the second class, called the Carava class; the first being the Goigama; but these two classes are so near in point of honour and respect, that they often mingle in social intercourse, and the several families of each not unfrequently intermarry; a circumstance peculiar only to those two classes on the island. The translation of the New Testament into Cingalese got into the hands of the two Cingalese, who, having naturally curious and inquiring minds, read it with great care and attention, and were deeply struck with the character of our blessed Lord; and from his history were led to contemplate Him as the most wise and benevolent of beings. Their attention thus roused, they inquired and sought deeper still into the truths of our holy religion; and in proportion to their inquiry, so was their reliance in the belief of Budhooism shaken. Still, however, they could not see, for they mutually examined and perused this translation of our Testament together, how they could, without subjecting themselves to privations and hardships, make any profession of their growing attachment to Christianity while in their own temple; but the desire to know it yet more fully induced them to wish to visit that happy country where they knew it was the established religion, and of which they had formed the highest conceptions. Hearing that Sir A. Johnston was about to return to Europe on account of his lady's ill health, they agreed to request him to allow them to accompany him to England. Previously to this they had no acquaintance with that gentleman, but they knew the philanthropy and excellence of his character. He treated them with his known politeness and tenderness, but could not upon their expla-

nation of their wishes, find any motive sufficiently powerful to justify him in taking the proposed step, knowing but little of the men; he therefore refused. Again and again they urged him, but he as constantly refused to grant them their request. After the ship which was to convey Sir A. Johnston and his family was under weigh, these two priests, undaunted in their resolution even by such great obstacles, put off in a boat and joined the vessel, without having had an opportunity of bidding adieu to their parents and friends. They found, however, a kind reception from Sir A. J. who protected them on their voyage from all insult, supplied their wants, but at the same time put their resolution and sincerity to the strongest proof. He took care to pay them no particular respect; they ate of the most homely fare, and slept on a mat, &c. All this they did without one complaint, so great was their thirst for spiritual instruction, going in quest of a religion of which they knew so little, and yet were willing for its sake to relinquish their honours, glebe lands, parents and country. But previous to this, I should have remarked, added the Doctor, that upon their coming away, they consulted an old and very learned priest, concerning his opinion relative to the comparative merits of Budhooism and Christianity, from whom they received this singular answer: addressing Dherma, who had proposed the question, he said, "Oh Dherma, the religion of Budhoo is the moon, but the religion of Jesus is the sun."

Dr. Clarke having stated the circumstances of their arrival in England, and their being placed under his care by the Missionary committee, described the difficulty he found in conveying instruction to them. They knew no English, nor indeed any other European tongue, and he was acquainted with Cingalese or Tamal, and as to the Patois Portuguese, which they knew, it was so different from the genuine Portuguese, that they could not understand the latter when either spoken or read.

Dr. C. next spoke of the ardent application of the young men to their stu-

dies, and the depth and extent of their proficiency. In reading, they had gone beyond what could at all have been expected for the time, and can read, and in general understand the Bible and Testament. Though they had previously known nothing of writing, (their own being a sort of engraving, with a steel point upon a talipot leaf,) yet they can now write well in English, and have gone through a general course of common arithmetic, and have acquired a good notion of the principles of Geography and astronomy.

In religious matters, he said their improvement had been great. Of the grand principles of the Christian Religion they have a clear and accurate knowledge. From idolatry and all its concomitants, they are completely saved, and believe most conscientiously the whole system of divine Revelation. Their favourite doctrine of *Metempsychosis* or *Transmigration of Souls*, they have totally abandoned; and the Doctor stated, that he firmly believed that they had not remaining the slightest vestige of their ancient religious prejudices; nor the slightest *doubt* concerning the *Truth of Christianity*.

He farther observed, that their hearts as well as their heads, had experienced a powerful change; they loved prayer and the reading of the Holy Scriptures, and often experienced gracious influences of the Divine Spirit on their minds; though frequently they were cast down respecting their religious state; and especially at their supposed slow advances in religious knowledge and feeling; deploring the sinfulness of their own hearts, of which God seemed to have given them a clear discovery; leading them into all the chambers of the *house of imagery*, and shewing them the idols set up in the heart against the worship of the true God. Ezek. viii. 7—10.

Dr. Clarke then observed, that they had long and earnestly desired to be received into the Christian Church by baptism; into the nature and end of which he had taken care to give them the fullest instructions, in order that he might be satisfied that they clearly understood the whole.

Having spoken pretty much at large concerning these foreigners, the Doctor then adverted to the doctrine of Christian baptism. After he had, on this highly important topic, dwelt for a considerable length, he left the desk, and came to the font where the Priests were standing, and immediately gave out the hymn beginning thus :

"Father Son, and Holy Ghost,
In solemn power come down."

When we came to the following lines,

"See these sinful worms of earth,
Bless to them the cleansing flood," &c.

he laid his hands upon their heads; when they were immediately melted into tears, and the whole congregation appeared, by the eagerness of their attention, and their death like stillness, to feel as if the power of the Highest was indeed overshadowing them.

Dr. Clark then proceeded regularly through the whole service for the *Baptism of Adults*; to the respective *questions* in which the young men, though deeply affected, made answer clearly, and distinctly, and with much animation. This done, they both kneeled down, and were baptized in the Name of the Holy Trinity. The eldest by computation, now about twenty-nine years of age, earnestly requested to have the name of his Christian instructor prefixed to his own; and was accordingly baptized Adam Sirrah Goano Munhi Rathana. The youngest, now twenty-seven years of age, wishing to take the name of his patron, the Honourable Sir Alexander Johnston, was baptized Alexander Dherma Rama.

The Doctor then most earnestly and affectionately commended them to the prayers of the congregation; that not only the Divine presence might influence and bless them, but that God would have them in his holy care and keeping during their approaching voyage, taking them in safety and peace to their destined place; and also protect and support them under all the difficulties and trials which, as Christians, and so peculiarly circumstanced as they were, they would necessarily experience: and every heart in the congregation, I believe, was immediately lifted up most fervently to God

on their behalf;—(and will not every Christian say, Amen.)

Having concluded the service, Dr. Clarke took each of them by the hand, saying "by baptism administered to you in the name of the most Holy Trinity, and by the suffrages of this congregation, I admit you into the Christian Church."

During the principal part of this service, there were few, if any, of the many hundreds assembled, who were not in tears.

The Sacrament of the Lord's Supper was then administered to them, and to many hundreds of persons by Dr. Clarke and Mr. Newton.

I have since heard that Alexander Dherma Rama, who, through fear of death had been subject to bondage, had, during this service, his fear taken entirely away! O! said he, "I fear not to die now: if I did, I go straight to the kingdom of God." Adam Munhi Rathana, upon his returning to his room, prostrated himself on the floor, and spent a long time in prayer and praise. Thus ended a service which to me and to many will be had in everlasting remembrance, and with it a scene I can never again hope to witness; had you no other fruit of your Missionary exertions than the conversation of these two Priests, you would most unquestionably have reason to laud and magnify God, who thus put it into your hearts and those of your brethren to send Missionaries to the island of Ceylon.

LATEST INTELLIGENCE FROM THE OSAGE MISSION.

Through the politeness of L. Lockwood, Esq. of Bridgeport, Conn. we are permitted to make some extracts from a letter just received from a young Lady, one of the Mission Family, dated on Board the Mission Boat, May 31st to June 9th, 1820.

BELOVED UNCLE—Each letter which I have received from you, has brought me under renewed obligations of gratitude. In return, what can I render? You do not expect me to return an adequate compensation. You will, however, expect me to relieve the anxiety of your mind, by communicating, as opportunity presents, any thing that may

be interesting. I find myself agreeably situated on board this floating habitation; a member of a family united in bonds of Christian affection, gliding gently down the beautiful Ohio: now enjoying the pleasant scenery of the banks and rising hills, covered with the verdure of the forest trees, gradually rising one above another in majestic beauty; then a little low cottage or some noble farm house appears in view. With respect to accommodations on board these boats, (we have two) our brethren have bestowed quite as much attention to render them comfortable as we could desire. They have succeeded well. In Philadelphia, when it was decided that we were to go to Pittsburgh in the baggage waggons though I approved altogether of the arrangement, yet I thought a good degree of patience would need to be exercised. But when our family had taken their seats in these waggons, they became pleasant; and the very slowness of the movement, in some respects, we considered a privilege, as it afforded an opportunity to view the wonders of creation; to visit the abodes of the destitute; to converse with each other, and to read for mutual edification; so that we concluded this would be the most pleasant part of our journey; for when tired of riding we could walk, and when tired of walking we could ride. When in Pittsburgh, we enjoyed Christian society and the blessings of the sanctuary. We left Pittsburgh on the 24th. We proceed about 50 miles a day. The river is in pretty good order to descend, considering the lateness the season. We spent the last Lord's day in Marietta; esteeming it a privilege, that so far from our homes, we may meet with the people of God in a house consecrated to his service. Marietta is pleasantly situated on each side of the mouth of the muskingum. The Rev. Mr. Bobbins is a settled minister over the Presbyterian Church. Christians there, are rejoicing in the prospects of a revival, or rather in the commencement of one. They numbered rising of 20 that were under solemn impressions. The people here brought in of their worldly substance for the use of the mis-

sion. I think the hand of God is manifest in our journey thus far. The hearts and doors of Christians appeared open for our reception. Will not you and your family pray, dear uncle, that God will still go before us to prepare our way, that when we arrive at Union, we may find that the Lord hath been there before us, to prepare a place in the hearts of the Osages; not merely for our reception, but for the reception of the Lord Jesus Christ.

June 5th. My time, since this boat has been my habitation, has been much employed. Our family consists of 26 persons, including Mr. Vail's four children. We have a pilot at the helm of each boat; two employed as oarmen, who are to accompany us to the place of destination. A wheel-right, of the Baptist denomination, was providentially, as we trust, found at Marietta, who volunteers his services for the promotion of Christ's cause.

You will perhaps think that we cannot be very comfortable, so many of us in so small apartments; but I can assure you we are very comfortable. We have each of us a place for lodging, on the side of our apartment. We all sleep on mattresses quietly, sweetly, and generally rise refreshed. A bell was provided in Pittsburgh, which is rung at four in the morning, for the family to rise. It rings again at half past four for the family to assemble, when we hear a portion of Scripture read, sing a hymn, and unite in prayer. After the close of these exercises, the boats are loosed from each other and from the shore, and we immediately commence our daily voyage, borne by the gentle current towards the interesting place of our destination.—The boats come together at the ringing of the bell, for our meals. The motion is so gradual, that we can read, write, or work, without the least interruption.

And now, dear uncle, what shall I say farther? for the time would fail me to tell of the wondrous goodness of our God, as displayed towards us. Mercies have followed us; Mercies have gone before us. They have been on the right hand, and on the left; and demand special, uninterrupted, never ceasing songs of

praise. With respect to myself, situation and prospects, I feel perfectly satisfied in every respect, but in the want of a better heart. I still find that I have not that love to God, not that gratitude for the reception of mercies, not that fervency at the throne of grace for souls, which so important a station demands. Still, I have the satisfaction to believe, that this is the path of duty. It is the path which I have chosen, and still choose in preference to any other: and may God of his infinite rich grace in Christ Jesus, condescend to make me, and those with whom I go, instruments of good to those benighted souls who know not the worth of the Saviour's blood, and to his own name shall be the eternal and undivided praise.

June 9th. We spent the last Lord's day pleasantly in Augusta, Ken. The Presbyterian minister of that place, Mr. Mac Caulley, appears to be a truly excellent and godly man. We arrived in Cincinnatti on Monday the 5th. The brethren took in provision, hired three more men to be dismissed at pleasure, or to accompany us to Union, if their conduct be suitable. We were detained in Cincinnatti, till yesterday about 11 A.M.—enjoyed the society of Christians while there. They have two Presbyterian ministers settled there. The city is much larger than I expected, and appears to be rapidly increasing. Christians think, and probably justly, that vital piety does not increase as fast as population and science. They have a large brick building used as a Lancasterian school, grammar school, college and museum. Reflections peculiarly solemn, occupied my mind on leaving this place. Christians here, as in other places, assembled on the banks of the river, to give us their parting blessing. A hymn was sung. President Slack prayed. The Rev. Mr. Wilson gave the family a solemn, interesting and affectionate address. Judicious persons, who are interested in behalf of the mission, manifest an anxiety with respect to our health, going south this season of the year. As yet, we have been blessed with health. How long it will please God to continue it, I know not, nor do I

desire to know. His will be done, and all will be well; sickness or death, life or health. Sweet will be the hour when we are released from these decaying tabernacles, and received into the arms of everlasting love, to extend through eternity the infinite richness of divine grace. Be not anxious about me, I am safe and in perfect health. Think not of me as a stranger in a strange land, but think of me as bountifully supplied by the kind hand of our heavenly Father, with every needed good, surrounded by a pious, attentive, affectionate family. I have only room to subscribe myself your affectionate niece.

MISSIONARY CHURCH.

For the Religious Intelligencer.

Under this head we have several times mentioned a plan that was on foot in the state of Ohio, to organize a Christian community for the purpose of evangelizing some of our Indian tribes, without the particular patronage of a Missionary Society. We now present our readers with some general rules which are to regulate the association. The Rev. Joseph Badger, who has communicated them for publication, states —

That the number of families wanted will soon be engaged. Seven families have offered themselves for this service; two Pastors, two Physicians, one Clothier, (one of the Physicians and the Clothier, are single men,) and four family farmers. The greatest difficulty that now appears in our way, is that of disposing of landed property. Many more than would be necessary for one missionary station, would be ready to go, if their property was at command. Perhaps there are some pious families in the East, who are in circumstances to enter the missionary field on this plan, that are ready to offer themselves.

We calculate, as soon as the ice leaves the waters of the Ohio next spring, to commence our voyage from Warren, or Hartford, in Ohio, in as many boats as we shall find necessary and convenient to carry our families, and provisions for one year: and if possible, to be at the place of our destination, as early in the season, as to plant gardens and raise a summer crop. If the Lord makes our way prosperous there will be no Lion in the way. The word of God, and prayer, are the only weapons of warfare to be carried out with us, for our defence. May the Lord Jehovah make us skilful in handling these weapons, and his word a light to poor benighted heathen.

"Some duties are binding on Christians at all times. From the moment our Lord looked on the desolate multitudes of Judea, and gave that injunction to his disciples—Pray ye the Lord of the harvest that he would send forth labourers into his harvest—from that

moment, prayer for this object, has never ceased to be the duty of every Christian. From the moment when he left that last command—Go ye into all the world, and preach the gospel to every creature—from that moment every possible effort has been the duty of every Christian in every age. The command of the Redeemer we would humbly try to obey; and meet the dying wants of thousands in the regions of the west. The work is hopefully begun. Who, who will go with us, to the help of the Lord?

To carry into effect the establishment of a Missionary Church in some place west of the Mississippi, suitable for the purpose of introducing civil and religious improvement among the Indians, and collecting their children for school instruction; the following articles are proposed for general rules and regulations for the government of said Church.

ARTICLE 1. The families constituting this community shall be styled the Missionary Church, being regularly constituted, and provided with two ordained Pastors, whose duty it shall be to labour with the Church, and with the Indian people, as Providence shall open the door.

ART. 2. This community shall form into a body politic, for the purpose of managing secular business. And in order to preserve unity and safety, there shall be chosen by the male members, three or five Trustees, annually, on the month and day, when the Church shall actually commence missionary operations; whose business and duty it shall be to direct and superintend the secular concerns of the body politic.

ART. 3. This community shall possess one common interest, in all business relating to the Mission, and prosecute the same with all fidelity as a community, and as individuals, under the direction of the Trustees, whose duty it shall be to promote industry by their own example.

ART. 4. The property put into common stock by each individual shall be correctly entered in a book in which all the proceedings of the Society in their secular capacity shall be recorded, by a clerk chosen by the Society at their annual meetings. The church records shall be kept by the Pastors. The Society, as soon as the patronage of the President of the United States can be obtained, shall send out a committee to locate a place, or proceed in any other way, that shall be agreed upon as prudent and economical; to some place convenient for cultivation, and water machinery; and for collecting Indian children, for the purpose of teaching them civilization. The Society shall settle as compactly as may be, and each family have a garden. A convenient house shall be erected in the centre for public worship; and a school house. Single persons, young men and women, may join in this Society, who are pious and wish to become active in the missionary cause; each uniting with particular families, and to be provided for as the other members.

ART. 5. There shall be a baker and brewer, who shall bake the bread and brew the beer

for the Society. The beer shall be good wholesome table beer; to be made with malt and hops as soon as they can be provided.

ART. 6. In the formation of the Missionary Church or Society, there shall be no family admitted, unless both the husband and the wife do profess, and appear, understandingly to give up themselves to God in this service; nor any young person arrived at the age of eighteen or twenty-one years, unless he or she shall give hopeful evidence of piety, and be a member of the Christian Church.

As it is the object of this Society to introduce Christian knowledge and the civil arts among the Indian people, it will be necessary there should be two well informed and pious physicians; one or more blacksmiths; two or three carpenters, one of which shall be a Mill-right; one wheel-right; one of the carpenters to understand making & rigging of looms, and the women be well informed in the art of spinning and making cloth. It will be necessary there should be one clothier; a tanner and shoemaker, and several persons who understand the cutting and making of clothes. It is hereby provided, that physicians and mechanics labour with the other members, under the direction of the Trustees.

ART. 7. It shall be the first object relating to the secular business of this Society, when arrived at the place selected and agreed upon, to build comfortable houses for the accommodation of each family; and to cultivate the land for raising such crops as will afford support to the Society; also, flax, hemp, and cotton, as the climate will afford: it will be their object also, to raise cattle, sheep, hogs and poultry. In all this, the Society will keep their eye on the great object; and as soon as provisions can be had sufficient to justify the proceeding, they will prepare accommodations for receiving and instructing Indian children in common religious education; the boys in farming, and the girls in sewing, knitting, spinning and making of cloth.

The teacher of the school shall be a young man of good abilities, a good English scholar, apt to learn, apt to teach, who shall give himself wholly to the work of teaching the children; and at the same time learn the language of a tribe as fast as possible, with a view of preaching to them in their own tongue. The male children shall attend to instruction in the school, two hours in the morning, and two hours in the field before dinner; and then from one o'clock until three, they shall be in the school; then in the field until five, under the direction of one or more foremen, who shall show them how, and encourage them to work. The female children shall attend school as directed above, and their hours for labour shall be with the women, who shall teach them the several branches of spinning, sewing, knitting, and making of cloth.

ART. 8. To prevent complaints of injustice in dealing with the Indians, it shall be the business of one man appointed by the Trustees, to transact all traffic with them, whose duty it shall be, to preserve a strict regard to truth and justice in dealing with them. But there

shall not be introduced, at any time, the use of ardent spirits, or of fermented intoxicating liquors as an article of traffic. No ardent spirits shall be kept, or used by the members of this Society, unless in special medical aid. No distillery of ardent spirits shall ever be introduced within the concerns of this Society.

ART. 9. When a sufficient number of families, possessing means necessary for prosecuting the plan, shall dedicate themselves and their substance to the Lord for this service, they shall be formed into a Church with two Pastors, three deacons; and the Society choose five Trustees; and make every necessary arrangement, as soon as may be, in order to proceed to the place of destination. It shall be the duty of each acting member, and especially the Trustees, to get information, the best they can, in regard to the rout and means of conveyance, to the place for settling the mission.

ART. 10. As soon as the probable expense of conveying the missionary company to the place of destination, and supporting them until they can raise provision sufficient to subsist themselves, the Trustees shall fairly lay the account before the Society; that each one may make such advances of property as they can, to meet the demand. Also the expense of mill-irons, clothier's, blacksmith's, carpenter's, joiner's and wheelwright's tools. All farming tools and loom furniture must be added to the account. Each family will furnish themselves with family utensils, and furnish an exact inventory of the same, with the value of each article, to be entered on the records of the Society.

ART. 11. There shall be provided for the use and benefit of the Society, a library of well chosen books, consisting of sermons, theological dissertations, Ecclesiastical history, and other histories and miscellaneous writings, Travels and Lives, such as the purchasing committee shall judge profitable for the Society. The books shall be carefully preserved and kept without use, until the Society are settled in their missionary station; and constitute such regulations, as said Society shall agree upon by their committee or Trustees, for the purpose of using and preserving the books from damage. And the Society will gratefully receive any donations of books and of paper suitable for the use of the Society, or to be used in school. The Society will thankfully receive, and faithfully apply any articles of clothing, or cloth for making garments for Indian children who shall attend the school.

ART. 12. It shall be the duty of this Society to meet on the first Monday in each month for special prayer, that the great Head of the Church would prosper the missionary cause; remember his covenant with Abraham, and favour the dust of Zion throughout the earth. They shall habitually meet on the Sabbath for public and social worship, and the Indian children convene with them. The school shall be opened and closed with prayer daily.

ART. 13. This Society shall commence their preparations, as soon as the patronage of

the President of the United States can be obtained, and 15 or 20 families of suitable character offer themselves for this service, and subscribe to these articles: and at a suitable time fixed upon by the Trustees, they shall commence their journey to the place of destination, and faithfully prosecute the above proposed plan of missionary labour, with whatever Indian tribe to which they shall be directed; looking to God in humble dependence for direction, and his safe and Holy keeping.

We, whose names are undersigned, do solemnly pledge ourselves to each other, and devote ourselves and property to the cause of Christ, in carrying into effect the object of the above Constitution

MISSIONARY REINFORCEMENTS.

From the Panoplist.

Seven young men devoted for life to missionary labours, under the direction of the American board of Commissioners for Foreign Missions, are now on their way to the destined stations. Mr. Jacob Hitchcock, from Brimfield, Worcester Co. Mr. Anson Dyer, from Goshen, Hampshire county. Mr. Zechariah Howes, from Ashfield, Franklin Co. Mr. Joel Wood, from Greenfield, Saratoga Co. N. Y. and Mr. James Orr, from Groton, Tomkins Co. N. Y. arrived by two different routes at Pittsburg on the Ohio, on the 29th and 30th April; thence to descend the Ohio and the Mississippi;—Messrs. Hitchcock and Orr to the mouth of the Arkansaw, and thence up that river, to join the Rev. Messrs. Finney and Washburn, as assistants at the Arkansaw station;—and Messrs. Wood, Howes and Dyer, to the mouth of the Yazoo, and thence up that river, to the seat of the Choctaw mission, to act as assistants at one or both of the stations in that nation.

The Rev. Alfred Wright, lately returned from the south, took his leave of the Corresponding Secretary at Salem, 10th May, to proceed on horseback, circuitously, for purposes of agency through New-York, Pennsylvania, Ohio, Kentucky, and Tennessee, to Elliot, or the new station on the Tombigby, as an associate with the Rev. Mr. Kingsbury in the Choctaw mission.

On the 6th of April, Mr. James Garrett sailed from Boston for Pondicherry, on the Coromandel coast, to join the A-

merican missionaries in Ceylon. He is to superintend the printing business, having served a regular apprenticeship to that art, and been approved for his piety, industry, ability, and discretion. From Pondicherry it is only two days sail to the district of Jaffna, where the missionaries reside.

The following letter from the Rev. Joshua Dean to the Corresponding Secretary will speak for itself.

Groton, Tomkins Co. N. Y. April 19, 1820.

Rev. and Dear Sir—We have just been called to witness a very interesting scene. Brother Orr has left us. Yesterday morning he bid us a long farewell; and, in company with Mr. Wood and his wife, he started for the Arkansas, to spend his days as a missionary among the natives of the wilderness. Four or five days past have been such as were never witnessed by this people before. I could not have anticipated an event, that would have produced such a deep and general excitement of feeling. The scene indeed in itself was not so grand and imposing, nor associated with so many affecting considerations as those, which you have had opportunity to witness in your town and vicinity, where numbers have embarked on the mighty ocean to carry the glad tidings of the Gospel to nations living in the remote corners of the earth—in Asia, and the Islands of the East; but I trust it was marked with no less ardour or feeling, nor less sincere aspirations to heaven.

To us who have never been permitted to witness scenes of this kind,—to us remote from cities and the ocean,—and living in the new and retired part of the country, what passed among us was accompanied with circumstances of peculiar interest, and gave an impulse to our feelings, which I hope will long continue.

Mr. Orr as he saw no chance to get away this spring, had concluded, according to the provision in your letter, to get ready by fall. Viewing the matter in this light, he thought it best to procure a school for the summer. Accordingly he took a journey for the purpose into

Pennsylvania; but not succeeding, he returned on Wednesday last. The following was observed by us as a day of fasting and prayer, and in time of forenoon service Mr. Wood and his wife, accompanied with his father, the Rev. Mr. Williams of Greenfield, Saratoga Co. arrived. On coming out of meeting they expressed the sore disappointment they had felt in hearing that Mr. Orr was from home; but their feelings were soon changed in finding him on the spot, and in having him introduced to them. In a few minutes he was presented with your second letter, informing him of the alteration in your arrangements, and that Mr. Wood was to call and take him on. By this unexpected course of things Mr. Orr was taken by surprise. He, however, at once concluded to go, and to get in readiness with the least possible delay, and yesterday was fixed on as the day for their departure.

At the close of the afternoon service, the congregation was informed of the arrival and presence of our missionary friends, and that brother Orr was soon to join them, for the purpose of spending his days in missionary labours among the natives of the wilderness. God had, by exciting the Church to more than usual engagedness in religion, and by granting some drops of his mercy on the congregation, prepared the people to receive this intelligence with no ordinary interest. It touched their hearts. Their feelings became at once deeply enlisted in the cause. The bare statement of the subject was sufficient to make them yield to the claims of the poor heathen. They agreed on the spot to convey, at their own expense, the missionaries and their baggage to the head waters of the Alleghany river, where they would take boats for Pittsburgh. It was announced that a collection would be taken up the next Sabbath, and the people were requested to make out a box of clothing for the use of the Indian school. From the scarcity of money, many seemed to say, silver and gold have I none, but of such as I have I will give.

What gave additional interest to the day, was the commencement of a liberal subscription to the constitution of a Char-

itable Society, then submitted by a committee on a plan somewhat new. It comprised a Field, Flock, Female, Labourers or Mechanics, and a Boys' department. Subscribers to the first gave such amount of grain, or the use of such a piece of ground, as they might name;—to the second, sheep or the keeping of sheep;—to the third, yarn, spinning, weaving, &c. &c.—to the fourth, the annual avails of such a number of days work as they might name—to the fifth, the product, in whole or in part, of such a piece of land as the parents of the boys might allow;—the whole to be disposed of by a committee, and applied to Domestic and Foreign Missions, &c.

A meeting was held last Monday, when Mr. Orr took his farewell of the Church.

After a very solemn address from Mr. Wood, and another from Mr. Williams, Mr. Orr received from each member of the Church the parting hand, as a token of sincerest attachment to him, and as a pledge of the continuance of their prayers in his behalf.

The whole proceedings took a deep hold of the feelings of the people; and made them feel more sensibly the obligations they were under to do something for the salvation of those, who were perishing for lack of vision. The time was short, but they exerted themselves to do something for the mission. The females were busy in making clothes for Indian children, and in getting Mr. Orr in readiness. More than \$30 in money were collected—\$100, in cloth, articles of clothing, and bedding for the mission, which together with presents to the missionaries and the expense of conveying them to the Allegany river, amounted to not less than \$200. More could have been collected had time allowed. All were ready, to do something; and even children were anxious to part with their garments to send to the Indian children in the mission school.

Yesterday morning Mr. Orr took his leave of his aged parents. He was their youngest child. Their hearts were bound up in him. After singing and praying he addressed his parents, sisters,

and other relatives and the people who were assembled. It was a melting scene. His advice was deserving to be held in lasting remembrance, and was delivered with a feeling, which the occasion was fitted to inspire. Many will be eager to preserve his parting words and to profit by them. To the aged parents the act of parting with their son was trying, but they would not keep him back. It was to them a comforting thought, that he was willing to give up all for Christ;—and they felt it to be an honour, that God had called their dear son to engage in missionary labours among the heathen.

What has passed before our eyes will long be remembered with delight. I trust its salutary effects will long be felt among us. I am not without the belief, that it will strengthen and extend the missionary spirit in the place,—that we shall not view with deeper interest the movements that are made for the salvation of a world;—that we shall pray with greater importunity for the furtherance of the Gospel, and for the blessing of heaven on those, who are gone forth as the heralds of the cross,—and that we shall be more ready to lend our aid to promote the objects of the Board. Nor am I without hope, that it will be the means of deepening that seriousness, and that attention to religion, which have for a season prevailed. The hearts of many were refreshed by the presence of our missionary friends from Greenfield, and we view it a favour that they were sent this way. Mr. Williams tarried till the missionaries departed. His kind labours among my people will not be forgotten. It was Mr. Orr's request, that I should write and inform you that he had started. His whole time was taken up in making preparation, and he left without finding any time to write.

I remain affectionately yours, &c.

J. DEAN.

Rev. S. Worcester, Cor. Sec. &c.

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